THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him."—HEBREWS 5: 8, 9.

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THE "MORMON" CREED EXPLAINED.

SUCCINCT STATEMENT OF OUR POSITION BY ELDER CHARLES W. PENROSE, EDITOR OF THE "DESERET NEWS."

THE question is often asked, what do the "Mormons" believe, and wherein do their doctrines differ from those of other religious denominations. A reply will be found in the following epitome of "Mormonism," or rather its leading principles, for it embraces all truth from every source.

The Church of Jesus Christ of Latter-day Saints is the proper name of the body of religious worshippers commonly known as "Mormons." It was organized by the authority and commandment of God in the State of New York on the 6th day of April, 1830. It derives all its doctrines, ordinances, discipline and order of Priesthood from direct divine revelation.

FIRST PRINCIPLES.

The first principle of the Gospel as taught by this Church is faith. This embraces faith in God the Father and in His Son Jesus Christ, and in the Holy Ghost.

The Father is a glorified and perfect person, and Jesus Christ the Son is in His express image and likeness. One is an individual as much as the other. Each is a spirit clothed with a spiritual, yet tangible immortal body. Spirit is substance, not immateriality. It is eternal in its essence, and so are the elements of that which is known as matter.

The Holy Spirit is not a personage of tabernacle, and His influence permeates all things and extends throughout the vast domain of space, which is boundless and occupied by limitless elements, and that Spirit, proceeding

from the presence of God, gives light and life to all things animate, and is the power by which they are governed, and by which the Father and the Son are everywhere present.

Man is a dual being, also in the image of God, who is the Father of his spirit and the Creator of his body. Jesus was the first-born in the spirit and the Only-Begotten in the flesh. All men and women are the sons and daughters of God, and Jesus is their Elder Brother. By obedience to His Gospel in all things, mankind through the redemption He has wrought, may be exalted with Him as joint-heirs to the eternal inheritance of the Sons of God, and become like Him and reign with Him in the Ineffable Presence forever.

Faith in God, the Father, the Son and the Holy Ghost leads to the second principle of the Gospel, which is repentance. That is, conviction of sin, regret for its commission, and reformation by turning away from it, by ceasing to do evil and beginning and continuing to do well.

Repentance leads to remission of sins, which comes through baptism administered by one having authority, in the name of the Father, and of the Son, and of the Holy Ghost. Baptism is the third principle, and is immersion in water in the likeness of a burial, succeeded by a birth. Becoming dead to sin by repentance, the believer is buried in the liquid grave and brought forth from the womb of waters, thus being born of water to a new life in Christ Jesus.

The repentant believer, thus baptized, obtains the remission of sins through the shedding of Christ's blood. He who knew no sin died that sinners might be saved by obedience to His commandments. He did that for them which they could not do themselves; what they are able to do is required of them, in order that they may receive the benefits of His atonement.

Thus cleansed from sin, the new-born disciple is prepared to receive the Holy Ghost. The fourth principle is the bestowal of that gift by the laying on of hands of men called and ordained of God to thus officiate in His name.

Born of the water and of the Spirit, the regenerated soul becomes a member of Christ's Church, and is entitled to such spiritual gifts as he or she may deserve and obtain through the exercise of faith. Some of these are wisdom, knowledge, prophecy, visions, speaking in tongues, interpretation of tongues, discerning of spirits, healing the sick, etc., etc. All the manifestations of the power of God enjoyed in former times may be and are enjoyed in His Church in latter times.

The gift of the Holy Ghost opens the avenue to all intelligence. That Spirit guides into all truth and shows things to come. It is the Comforter and the Revealer. It bears witness of the Father and the Son, and brings mortals into communion with them and into union with one another. It is the true light given to every one in coming into the world, but is bestowed and manifested in a higher and fuller degree when conferred as a gift to the baptized, repentant believer.

No person has a right to baptize or lay on hands or administer any ordinance of the Church, unless he is called of God and ordained to act in the name of Deity. The commission given to the Apostles of old does not confer any authority upon men in this age. It was for them alone upon whom it was

bestowed, and those whom they were inspired and directed to ordain unto the same power. Without divine communication now, there can be no divine authority to-day. Without that authority all religious ordinances are null and void. Only that which is sealed on earth by men thus authorized is sealed and recognized in heaven.

THE APOSTASY.

When the Apostles of Christ were killed and their immediate successors departed, the disciples were tortured and slain, and gradually darkness came over the world and pagan institutions were mingled with the rites and order of the Church, until the apostolic authority and the true Christian spirit and doctrine were entirely subverted. Reforms that were subsequently introduced merely lopped off some evils and made some improvements, but did not and could not restore the authority and power of the primitive Christian Church and Priesthood. Sects have multiplied and religious forms have been brought forth according to the notions of men, until all Christendom is divided against itself, and the wisdom of the learned is substituted for the spirit of revelation. Instead of the living word of God for a guide, there are the conflicting opinions of mortals as to the meaning of the dead letter of ancient Scriptures.

THE RESTORATION.

In these latter days the Father and the Son have appeared and revealed anew the Gospel. Angels have visited man. John the Baptist brought to earth the authority of the lesser or Aaronic Priesthood which he held when in mortality. Peter, James and John have conferred their keys of Apostleship received under the hands of Jesus of Nazareth, and the power and authority of the higher or Melchisedek Priesthood. Elijah the Prophet and others of the ancients have bestowed the keys they held, and they are all in the Church of Jesus Christ of Latter-day Saints. Under that authority the Church has been built up after the original pattern and with the same spirit, ordinances, gifts and blessings.

Joseph Smith was the instrument in the hands of the Lord to commence the work of restitution, and open the last dispensation, that of "the fulness of times." He received that divine authority under the hands of those heavenly messengers. He, by revelation and commandment, ordained others. To-day there are on earth Apostles, Prophets, Evangelists, Elders, Bishops, Priests, Teachers and Deacons, divinely called and authorized to teach and administer the things of the kingdom of heaven, and the power of God attends their ministrations.

Faith, repentance and baptism of water and of the Spirit administered by divine authority, are essential to salvation. There is only one way. There is some good in all religions, but there is and can be but one divine religion, that is, the Gospel of Jesus Christ. It is to be preached to every creature. Persons who have died after reaching years of accountability without an opportunity of receiving it, will hear it in the spirit world, and may there obey or reject it. Heathens, Jews, and all races, creeds and tongues will thus have the door of redemption opened to them. Infants who die before they become accountable, need no baptism, but are all redeemed by the blood of Christ.

The spirit of man is the intelligent, responsible being, an entity both before and after dwelling in the body. It was in the beginning with the Father.

The sons and daughters of God, after probation in the flesh, return to Him and then, until the resurrection, associate in such sphere as they have fitted themselves to occupy; the good with the spirits of the just, the evil with the spirits of the unjust. A disembodied spirit can learn, believe, repent and yield obedience, but cannot be baptized in water, the earthly medium of purification.

REDEMPTION OF THE DEAD.

The living may be baptized for the dead. One who has received the ordinances of the Gospel can stand proxy for departed ancestors, who will receive the benefit of the earthly ordinances on obedience to the Gospel in the spirit. As the Spirit of Christ preached to the spirits in prison while His body was in the sepulchre, so His servants, bearing His authority, preach "to the dead" after finishing their work on earth. Ordinances for and in behalf of the dead are administered in temples built after a pattern revealed from heaven. Thus the living become saviors to the dead under Jesus Christ the Captain of their salvation.

The resurrection of Jesus of Nazareth was "the first-fruit of them that slept." All persons who have breathed the breath of life will also be raised up from the dead, receiving their bodies again as He did. But everyone in his own order. Those who have put on Christ by obeying His Gospel will be Christ's at His coming, and will be quickened by His glory, the celestial, typified by the sun. After the lapse of a day of the Lord—a thousand of our years—the rest of the dead will come forth, some in the terrestrial glory, typified by the moon, and others in the telestial glory, typified by the stars in their different magnitudes, the rest in a kingdom not of any degree of glory. All will be judged according to their works.

[TO BE CONTINUED].

PRESIDENT LYMAN'S TOUR.

LETTER No. 2 of this interesting series comes from Alexandria, Egypt, and bears date of February 11, 1902. It is as follows:

As stated in the previous letter our departure from Marseilles occurred on the 6th of February. Our vessel is the *Niger*, sailing direct from that port to Alexandria. As we steamed out of the harbor on the evening of that day, a grand view was obtained of the buildings of that city, mounting in receding tiers on the hills on which it is located. At the entrance to the harbor are several rocky islands, on one of which is the Château d' If, which has been rendered famous by the novelist Dumas in Monte Cristo. A heavy storm was upon us as the vessel entered the open sea, and we were soon reminded that the Mediterranean can produce tempests as well as calm seas, something which Apostle Paul experienced more seriously in his time. The rolling and pitching of the ship as a result of the rough weather was enough to relieve us entirely of the healthy appetite we had felt upon coming aboard. In fact nothing could tempt us to taste food. Happily, the next day brought us comparatively fair weather.

We arose to find the course of the vessel southward along the coast of

Corsica, the rugged, mountainous character of which could be plainly distinguished; passed Ajaccio, the birthplace of Napoleon Bonaparte, during the morning, not, however, within range of view, and, at about 11 a.m., sailed through the Straits of Bonifacio between Corsica and Sardinia. A small island—Maddalina—north of Sardinia, was pointed out as the place where Garibaldi, the Italian patriot, breathed his last. From here the course of the vessel was almost straight for the Straits of Messina, where we arrived about noon on Saturday, the 8th inst., after passing, shortly before, the Lipario Islands, their form suggesting volcanic origin. The steep, rugged coasts of Italy and Sicily on either side rose abruptly, almost from the water's edge. At intervals, nestling in ravines and open places, are interesting villages. A railroad, close to the shore, is run around this part of the Italian coast. The sea at this point was perfectly calm—scarcely a ripple—and the warm, clear air and beautiful sunshine gave a foretaste of what may be expected later on. The town of Messina soon appeared on the right, resting close under the high mountains of Sicily. On the left the town of Reggio—the Rhegium mentioned in Acts as a landing-place of Apostle Paul on his way to Rome—came in view. It is situated on the tip of the toe of the boot-shaped Italian peninsula. Farther on, to the right, above the high peaks of the Sicilian range, another, still higher, volcanic peak appeared, which was taken to be Mount Etna. From there our course was directed for Alexandria through the open sea, passing to the south, and out of sight of, the Grecian Isles and Crete.

Beautiful weather has been enjoyed almost the entire way, and the fame of the Mediterranean for balmy zephyrs and smooth seas was fully vindicated. It is a sea which has doubtless more history connected with it than any other body of water on earth. The very ancient nations bordered on its shores and several of the important modern nations bound it. Naval battles from very early times have been fought on its waters, and flourishing commerce of all ages has been carried on peacefully and with much profit. It was the highway for most of the traveling of Paul the Apostle in the mission field, in visiting the branches, and in carrying the Gospel message to various lands. A history of this sea would partially include that of most of the ancient and modern nations of importance.

Our vessel, the *Niger*, is well built, and a good sailer. The accommodations are very good. It is capable of carrying 200 passengers. The actual number on board on this trip, exclusive of officers, crew, etc., is 70, the majority of whom travel first-class. Among the number is the Duc de Broglie, of the French nobility, a rather young man, who has done considerable traveling, and is now on his way to Egypt.

After a very enjoyable voyage of four-and-a-half days we arrived at this port this morning at 6 a.m. From here we expect to visit various places of interest in Egypt, and our next letter will probably be from Port Said.

SYLVESTER Q. CANNON.

TERRIBLE EARTHQUAKE IN RUSSIA.—An earthquake, terrible in its results, has occurred at Shemakha, Russia. The dead number 2,000 souls, most of them Mohammedans. Thirty-four adjacent villages are destroyed, and thousands have been rendered homeless.

THE PRESENT STATE OF RELIGION.

THE state of religion at the present time is thus pictured by the Rev. David Howell, Dean of St. David's, in an address to the worshippers at that Cathedral:

Men who are earnestly watching the current of human life and thought tell us, that not aggressive infidelity but indifference, not hostility but a lack of interest, not bigotry but the absence of conviction, are becoming increasingly the characteristics of the times in which we live. They tell us that the religious controversies of the last fifty years have created in many minds a sense of weariness and distaste for anything relating to religion. The spectacle of contending sects and churches, envious and jealous of each other, disputing over matters which cannot influence human welfare in the present or in the future—this, they tell us, has led some to seek for certainty and rest in the Roman Church, but very many more into utter indifference in regard to religion altogether. This spirit of indifference is seen in the dismal alienation of so many of the working classes of our towns from every form of worship; in the increasing self-indulgence of the middle classes; in the difficulty of obtaining adequate support for the most essential church instrumentalities; in the absence of personal effort for souls on the part of the great majority of professing Christians; in the mean and unworthy offerings of those who attend public worship; and in the far greater ease with which support is obtained for purely philanthropic or semi-secular objects than for objects bearing on the spiritual welfare of men. There is also the eagerness with which men take up anything which can be made a substitute for religion—art, science, literature, or culture of any kind; there is the languor with which men listen to religious exhortations; there is the dislike of dogmatic teaching, and of everything that involves effort of mind, a surrender of will, and a discipline of heart and life; and there is also the absence of downright definiteness of belief in vast numbers of professedly religious people.

These, we are told, are some of the leading features of life in our country at the beginning of the twentieth century of the Christian era. And what is the remedy? "Cover the land with a network of Christian agencies," say some. But the church is already groaning beneath the weight of her machinery. "Home Reunion" is the panacea of others. They point us to the appalling contrast between the Church of our Lord's Intercessory Prayer and the broken, fragmentary, distracted thing we see on every side of us. But are we ripe for reunion? Is it practicable in the present temper of British Christians? Will any amount of force weld together two pieces of cold iron? "Back to Christ" is the watchword of others—but to what Christ? "Back to Christ" is a mere "catch-word" with not a few, who mean by it a humanitarian Christ—Christ the Teacher, not the Redeemer, not the Christ of Calvary, not the Christ of the empty sepulchre, not the Christ of the Mount of Ascension. This, assuredly, is not the remedy for the church's great and urgent need.

Never will the church bear down aggressively on the sophistries of unbelief, the witcheries of the world, the sins of the times, or the dreamy apathy of so many of her own children, without a keen consciousness that her only efficient and sufficient strength is in the active presence of the Third Person in the Holy Trinity. Above all, does the ministry need a new Pentecost. At

present many of us clergy live a kind of pre-Pentecostal life. With the full consciousness of my own shortcomings, I am constrained to say that I think there has not been a due setting forth in its fulness of the truth about the Holy Ghost. If I were asked the difference between the preaching of the present day and that of fifty years ago, the word "unction" would largely cover my reply. There was an indescribable and ineffable something which pervaded the preaching of former days, producing a sense of sin, and the love of God, which I seldom witness now. Of this, at all events, I am fully convinced, that "The Christian Gospel in its purity is as powerless to restore men to God as the most corrupt form of heathen superstition apart from the power of the Holy Ghost"—(Dr. Dale).

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges.)

UTAH stone, for building purposes, is being inquired after in New York.

THE Commercial Club of Salt Lake is now organized and ready for business.

THE people of the Great West celebrated McKinley Day, January 29th, in fitting style.

OCTAVE THANET, the author, whose true name is Miss Alice French, spent several days in Salt Lake about three weeks ago.

NORTHERN Utah got a good snowstorm January 31st, and as a result the farmers are rejoicing, for it indicates plenty of water next summer.

UTAH millers are taking advantage of cheap freight rates, and have placed orders for 100,000 bushels of wheat, to be delivered early this month.

OSCAR H. HARDY, one of Salt Lake's most estimable citizens, died at his home there, January 28, 1902, the cause of death being anæmia. He was 48 years of age.

THE Church Relief Societies throughout the world, have been invited to fittingly celebrate March 17th next, the sixtieth anniversary of their founding by the Prophet Joseph.

A WRECK on the Rio Grande Western near Cisco, Utah, the 30th ult., resulted fatally to William Tuskey, H. D. Webster and D. A. Buckley, engineer, conductor and brakeman respectively.

THE old folks of Salt Lake and vicinity were treated to a theatrical performance the 31st ult., when the Salt Lake Opera Company, at the instance of the old folks' committee, generously presented the charming opera "Martha."

THE first number of Salt Lake's new evening paper, the *Telegram*, made its appearance the 30th ult. It is said to be quite ambitious, and hopes to divide the field with the *Deseret News*. William M. Butler is manager, Dr. Goldsmith B. West, editor-in-chief, and W. E. Vigus, city editor.

IN its issue of January 26th, the *Deseret News* says: At the advanced age of 94 years, Patriarch Albert Brown passed away at Mill Creek at eight o'clock last evening. With the death of this veteran pioneer, another of those who were personally acquainted with the Prophet Joseph Smith has passed beyond the veil. Deceased was exactly 94 years, two months and fifteen days old at the time of his death, having been born at Windsor, Hartford county, Conn., November 13, 1807. Patriarch Brown joined the Church in New York in 1832, to later become a member of Zion's camp and pass through the troubles incident to the expulsion from Missouri and Nauvoo. He was an intimate friend of the Prophet Joseph Smith, and lived with him for some months in Nauvoo. After the expulsion of the Saints from that city he lived for some time in Iowa and Missouri to eventually come to Utah in 1863. The veteran was a Patriarch in Granite Stake at the time of his death.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 20, 1902.

EDITORIAL.

THE BELIEF THAT SAVES.—The world place great stress upon a belief in the Lord Jesus Christ, declaring that whosoever believeth in Him shall not perish but have everlasting life. And while this assertion is true, they seem to little realize the full definition of the term, in that all that seems to be required is to accept Christ with the lips and salvation is yours forever after.

While men have a perfect right to worship God as they see fit, the Latter-day Saints take issue with the statement that a mere confession of belief is all that is necessary to salvation. Jesus Christ taught no such doctrine. Neither did His Apostles. On the contrary, we find the Savior saying upon one occasion, "He that believeth on me the works that I do shall he do also," and upon another He likens the unmindful hearer to a foolish man, while he who both hears and does, is likened unto one that is wise.

The importance of these teachings cannot be overestimated, for they are a prime factor in deciding our salvation. It must be clear to every rational mind that a profession of belief unsupported by acts tending to establish that profession, will avail but little, if, indeed, it avails us anything at all. What is required is a living faith such as actuated Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph and Moses, all of whom gained favor in the eyes of God because of it. But, says one, such a faith is not known in this age. God had special purposes in view in past ages, hence the greater blessings of which these men bear record. This is altogether an assumption, and has done more, perhaps, to depreciate the value of faith than any other delusion ever circulated. "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Here, then, is the key to it all. We are to diligently seek Him, a very strong implication that a passive belief will never reach the desired end. James beautifully expressed it when he said faith without works was dead, for he knew that the very genius of the Gospel involved constant effort, and that it was only on the principle of obedience, begotten by our faith in God, that we could ever expect to be saved in His kingdom.

And what shall we obey? If we want a salvation through Jesus Christ we must obey the principles of His Gospel, subscribe to the plan which He established, doing it in the proper way and through the proper channel, for only by so doing shall we gain an inheritance in the Father's kingdom. He is the way, the truth and the life, and through His plan all things are made plain to the understanding.

The theories of men, it should be understood, will have no bearing in the great day of accounts. They will not be taken into consideration. But the plan established by the Master will judge us. By it our goodness will be rewarded, and our unrighteousness condemned. Watch, therefore, that ye abide strictly the divine law.

"MORMON" SUNDAY SCHOOLS.—Under the heading "Sunday Schools in Mormon Land," the *Christian Age* thus appeals to the credulous sympathies of its readers:

The Christian Sunday School is making its way in the land of the Mormons—Utah. The statue of Brigham Young in Salt Lake City looks down upon thousands of children who can go to the Sunday School if they will. The difficulty lies, however, in reaching the children of the wilderness. Fifteen hundred shepherd boys of Utah are cut off from Christian influence and are, most of them, morally, in a sad condition. An effort is being made by the American Sunday School Union to place small libraries in their camps, and in some places Sunday Schools have been improvised. Most of the school superintendents at these are women. In one locality, a Christian woman, with a child in her arms, became the superintendent of the Sunday School, for which the little community had waited twenty years. It is situated in a valley containing 6,000 people, 65 per cent. of whom are Mormons, and the others never had any religion but Mormonism. But, despite these encouraging signs, country life in Utah presents a scene of great moral desolation. The herd-boy drifts past with his cows, and knows absolutely nothing of the Christian world, and the Christian world knows nothing of him.

As is readily seen the object of the foregoing is to perpetuate the "Christian" impression that the children of "Mormondom" have been very cruelly neglected, that Sunday schools among them—save through the efforts of those "noble, self-sacrificing souls, the Christian workers"—are an unknown quantity, and that the heathenish barbarism of prehistoric times runs riot, and all, forsooth, because the "Christian Sunday school" has not yet had time to spread its influence among them. The story of the pitiable condition of the poor, Utah herd-boys is indeed a sad one, and ought to, at least, add an extra thousand or two to the coffers of those who have gone there "to seek and to save," "without money and without price." The statement that "in a valley containing 6,000 people, 65 per cent. of whom are Mormons," a "Christian woman with a child in her arms," gave them that which they had waited for for twenty years, is one bound to touch the heartstrings of all who read it, and elicit their sympathies in aiding "Christian" workers in their laudable efforts to redeem the "Mormons."

We wonder how many "Christian" Sunday schools in this broad land made use of this beautiful lesson last Sunday? We fancy it would make an ideal "Christian" text, and cause those who heard it to thank the Lord that they were not as those poor, miserable sinners, the "Mormons" are, but had come under the sanctifying influence of the "Christian" Sunday school where people who believe in obeying God and keeping His commandments are maligned, villified and misrepresented in a manner not unlike that which greeted our Redeemer in His day.

But there is a serious side to such a story, and that is that in every particular, so far as the "Mormons" are concerned, it is a wilful perversion of fact,

a base slander and a flagrant attempt to do them injustice and to misrepresent conditions in Utah. It is a sad commentary on the intelligence of the age if it is not able to detect, in the scurrilous attack given above, misrepresentation, falsehood and slander in every line. Besides, it should be well known at this advanced period of time, that in Sunday schools the "Mormons" are not excelled anywhere in the world. When one realizes that in Utah alone over 100,000 are enrolled in "Mormon" schools, and that out of them come the "Mormon" missionaries of to-day, it should not be hard to believe that the cry of "Christianity" concerning their gross ignorance, and their utter lack of morality, is one which on its face stamps it as the most arrant nonsense and folly. No better regulated Sunday schools are to be found in all "Christendom" than those conducted by the Latter-day Saints. And they are found not alone under the statue of Brigham Young, but in every ward and settlement throughout the country, dating their establishment in Utah from the year 1849. That they have been, and are to-day, a mighty factor for good, is best reflected in the fact that the children of "Mormondom" compare favorably with those of any other land or clime, and that among them there is a less degree of illiteracy and a higher standard of moral and spiritual character than among many of those who are so anxious for their conversion.

The Latter-day Saints have no objection to "Christian" Sunday schools, but they do object to the many fairy tales, such as that given above, which are circulated to do them injury. There is this consolation, however, that the day is near at hand when decent people will refuse to be imposed upon, and when they will demand, from those who control the press, facts rather than fiction, and stories more consistent with reason than those that have been published about the "Mormons." Publishers who print and proclaim "the gospel" for revenue only, will learn sooner or later that to succeed, their conception of, and love for truth, must be infinitely more keen than it is at the present time.

A. B.

SUNDAY SCHOOL reports, to be of service, must reach this office not later than the 25th inst.

We are now prepared to furnish to those who desire them, genealogical blanks, well bound, a book of fifty for sixpence, and one of a hundred for one shilling.

WE are advised that the *Juvenile Instructor*, the official organ of Church Sunday schools, is now offered to missionaries at a special rate of $1.25 per annum, this exclusive of the postage to foreign countries, which will be 48 cents extra. As this offer is a magnanimous one on the part of the Deseret Sunday School Union, whose property the *Juvenile Instructor* is, we hope it will be taken advantage of by the brethren generally, and particularly by those engaged in Sunday school work in this Mission. All subscriptions should be sent to The Juvenile Instructor, Templeton Building, Salt Lake City, Utah.

APPOINTMENTS.—The Elders arriving here last week for the British Mission, have been assigned to the following Conferences: Charles M. Stayner and

Albert D. Ford, Birmingham; James N. Williamson and Joseph Newbold, Jr., London; Amos Fenley Merrell and David L. Reese, Leeds; Alma A. Smith and Daniel Williams, Nottingham.

TRANSFER.—Elder David L. Dowding has been transferred from Birmingham to Bristol.

DEPARTURES.—The following Elders, homeward bound, sailed from Liverpool to-day per steamship *Dominion*: Frederick A. Mitchell, Stephen W. Walker, Neils P. Aagard, William F. Kotter, Friedrich G. Hüfner, Peter V. Bunderson, David Crackles (hitherto incorrectly reported), Alex. H. Oblad, Charles A. Larson, Peter N. Garff, Christian J. Plowman, James P. Johnson, Albert E. Johnson, Niels P. Hansen and Henry N. Hottendorf.

ABSTRACT OF CORRESPONDENCE.

ELDER J. ALMA HOLDAWAY of the Turkish Mission, writes from Aintab reporting conditions generally in that section. He says Elder J. W. Booth is succeeding nicely in Zara, while Elders Henry and Charles Teuscher send encouraging reports from Aleppo. Elder Willis L. Mangum, he says, is meeting with considerable governmental opposition in Urfah, but he has a number of friends there who are rendering all the assistance possible.

CONDITIONS PROSPEROUS IN NORWICH.

ELDER D. CARLOS KIMBALL writes: All is well in Norwich. The Saints are feeling good in the Gospel, and enjoying fair health. There are a few earnest investigators whose hearts and souls seem to be in the work. Our meetings are well attended and spirited. Last Monday, the 10th inst., the Mutual Improvement association, which was organized last November, had a pleasant social in Gordon Hall. A miscellaneous program was rendered and refreshments were served by the young ladies. All seemed to enjoy the affair, and we expect good to follow. The association is a great aid in the cause of truth. We began with an enrollment of fourteen, which has increased to thirty-six, some being not yet baptized members of the Church, but all workers. The Y. M. M. I. A. Manual is followed closely as far as subject matter is concerned. Through the efforts of members we have been enabled to get some outside musical talent, which we have appreciated highly. We all join in sending best regards and good wishes to all.

INTERESTING URFAH.

ELDER WILLIS LESTER MANGUM sends us the following interesting description of Urfah, in the Turkish Mission: Urfah is the most ancient and purely oriental city I have yet visited. It lies nine days travel northeast of Alexandretta and two days east of the Euphrates, being only twenty-five miles distant from Haran, Abraham's resting place. The natives point out a place in this city famous as the ancient patriarch's stopping place while here, but one may be excused for a lack of credulousness on this point. A temple of the ancient sun-worshippers still stands intact in the centre of the city, and is to-day used as an Islam minaut, and its oddity in structure makes it very conspicuous among the more modern ones. Off to the southwest, but still

within the ancient boundaries of the city, stand the picturesque ruins of a massive castle, the eastern wing of which is inhabited by an influential Islam. All around the city remnants of the once formidable wall, which was at one time assurance to those within and defiance to those without, stand out in bold relief. In one corner of the castle grounds stand two half-ruined minarets side by side, which fact of itself stamps the workmanship as that of the Seljukian Turks. The population of to-day is a mixture, indeed, as we find all the following peoples well represented: Turks, Armenians, Syrians, Arabs and Kurds, and with the exception of the Syrian all the above languages are current.

AMENDED SCHEDULE OF SAILINGS.

OWING to numerous changes in the Dominion Line's list of proposed sailings, we present herewith the amended schedule and beg intending emigrants to please govern themselves accordingly:

Saturday,	Mar. 29	*New England.*	Saturday,	Aug. 2	*Commonwealth.*
„	Apr. 12	*Commonwealth.*	„	„ 16	*New England.*
„	„ 26	*New England.*	„	„ 30	*Commonwealth.*
„	May 10	*Commonwealth.*	„	Sept. 13	*New England.*
„	„ 24	*New England.*	„	„ 27	*Commonwealth.*
„	June 7	*Commonwealth.*	„	Oct. 11	*New England.*
„	„ 21	*New England.*	„	„ 25	*Commonwealth.*
„	July 5	*Commonwealth.*	„	Nov. 8	*New England.*
„	„ 19	*New England.*	„	„ 22	*Commonwealth.*

All sail between Liverpool and Boston.

RECLAMATION OF THE ZUIDERZEE.

IN a recent consular report from the Netherlands, issued by the Foreign Office, reference is made to a bill which was introduced in the Second Chamber of the States-General, for the purpose of obtaining authority to carry out the works required for the first portion of a scheme for reclaiming 800 square miles of land from the Zuiderzee, and for raising the necessary funds, estimated at eight million pounds, the cost of the entire scheme being put at 15¾ millions. A translation of the bill and explanatory memorandum of the Minister of the Waterstaat are also given. This scheme for adding land to the seven provinces of the United Netherlands is only a continuation of those bloodless conquests which Holland has been carrying on for the last twenty centuries, by which, little by little, the cultivated area of the country has been enlarged without annexation, or encroachment on neighboring countries.

Holland affords the most remarkable example of the operations of Nature in that process of destruction and reconstruction of the earth on which we live that is always in process. The land is almost entirely composed of the off-scourings of Swiss, German, and French territory washed off the land by the rain, transported several hundred miles by the rivers Rhine, Scheldt, and Maas, and dumped by them into the North Sea, until a delta was formed and ad-

vanced seaward 130 miles for a width of 60 miles. So long as the storms of the North Sea beat on this delta the fine particles of alluvium were washed away by the waves and carried to the still water of the deeper parts of the ocean, leaving only sand behind. The wind then became an active agent in the making of the land by lifting and transporting shoreward the material off the long stretch of bare sands exposed at low water, and gradually heaping it up in the form of sand hills, constituting that long line of dunes which extends the whole length of the seaboard for 230 miles, and forms the main protecting barrier of the land from the incursion of the sea during storms and high tides. The delta thus sheltered and protected became one vast warping ground over which the rivers continued to deposit their burden of rich alluvium, gradually building up a soil of marvelous fertility. Through the surface thus raised the water poured into the delta found its way to sea through innumerable channels, which finally concentrated in three main openings through the dunes. The surface thus became an amphibious country, half land and half water, divided by the numerous channels into islands. At the time when historical records begin some of these islands had risen above the level of the tides, and the country consisted of large alluvial plains the greater part below mean sea level, large meres or lakes from 15 to 20 feet deep, and deep winding channels, the whole bordered by the higher plains on the south and east composed of sand and drift.

At this epoch man stepped in to gather the fruits of that which the contending forces of rains and rivers, storms and tempest, wind and tides had produced. The Roman records afford some outline of the condition of Holland at this time, from which it is known that early in the Christian era the higher diluvial lands, dunes and heaths were occupied by the Batavians, who gained a precarious living by hunting, fishing and pasturing cattle in summer on the alluvial islands. Whether the first embanking and reclamation was done by the Batavians or by the Romans is uncertain, but records exist showing that the latter, recognizing the value of these rich lands for corn growing, commenced a system of reclamation by making more direct channels for the flood waters, and embanking the lands. This system of reclaiming the land of the delta has gone on persistently ever since. At first only the higher lands were embanked, but as the population increased the aid of science was invoked, and mechanical agency was applied to the raising of the water from the shallower meres and lakes, the motive power being the wind. For four-and-a-half centuries the fens and morasses, lakes and old river beds which had been converted into cultivated land were kept dry by the aid of innumerable windmills studded all over the country, some of the deeper polders requiring three engines, at different levels, to raise and discharge the water. About sixty years ago steam power was added to that of the wind, being first used for the drainage of Lake Harlem, by which 45,000 acres of rich land were recovered and a new province of 10,000 inhabitants added to the country. What was once a lake fifteen to twenty feet deep is now the great market garden of Amsterdam. "And so by the skill and genius of man there was thus driven from the bosom of the country a most dangerous enemy, and a province was conquered without tears and without bloodshed, the engineer taking the place of the general and the navvy that of the soldier." Such is the physical history

of the provinces of Holland known as the United Netherlands, which has a population of nearly five millions and covers an area of 12,738 square miles, of which about two-thirds consist of reclaimed lands, intersected by a system of main drains and navigable canals extending to a length of 2,050 miles. The annual budget for the maintenance of these drains and banks amounts to £500,000.—ABRIDGED FROM *Nature*.

ORIGIN OF MAN.

A SOMEWHAT novel theory of the origin of man is set forth by Professor McGee, the vice president of the American association. According to him, there is not a single fact in support of the theory of a common origin; on the contrary, as far as observations go, they point in an opposite direction.

In proof of this assertion, the professor argues that mankind is not differentiating in either physical or psychical aspect, but converging, integrating, blending, unifying, both as organisms and superorganic groups. The population is increasing, but the races are not. On the contrary, the number of distinct people is decreasing, and racial boundaries are slowly but surely melting away. Races have not come up, tribes have not multiplied, but distinct peoples have coalesced, dialects and languages have blent into common tongues. Peoples are pre-eminent in proportion to the complexity of their blood and culture. And the conclusion drawn from these facts is, according to Professor McGee, that the development is convergent instead of divergent, and the theory of polygenesis is better supported than that of monogenesis. In other words, we are asked to suppose that man first made his appearance on earth in numerous places, each ancestor having no relationship to the other, and that from this multitude of origins relationship has been created by blending and mixing of blood—a process that will continue until the unity of the human family shall have been completed.

This attempt to account for the origin of mankind fails to take any notice whatever of the evidence furnished by human traditions and languages, which is supposed to furnish very strong ground for the doctrine of a common origin. But this cannot be ignored in an investigation of this important subject. If it is true, for instance, that traces of the language, culture and literature of the ancient inhabitants of the Americas, are still found in the civilizations of Africa, Asia and Europe, the presumption is in favor of a common source of all these civilizations, and the nations that have sprung up under their influence. That mankind was "made of one blood" is a proposition better substantiated than the opposite. The very fact that blending and unification now unquestionably are going on, should be a proof of original unity, for how can elements mix, blend and become one, if there is no affinity whatever between them?

The testimony of history is that the earth was peopled from common ancestors, and that their descendants departed in different directions. Gradually tribal, national and racial differences appeared. But it was not the purpose of the Father to permit this disintegration to continue forever. On the contrary, His plan was to bring to unity and harmony all things both in heaven and earth. In the fulness of time provision was made for the gathering again

of that which had become separated, for the destruction of the separating walls of caste, nationality, distance and so on. It is this gathering work that Professor McGee has observed. It is a special feature of our own age. But to conclude that it has always been going on, is not sound reasoning. It does not necessarily follow. Scientists would do well to consult, on all such questions, that which has been revealed to man from a divine source. For as far as that is given for guidance and information, it is perfectly safe. It does not conflict with any known fact or demonstrated truth.—*Deseret News.*

MAN AND THE FOOD HE EATS.

One can hardly have a doubt that many of the diseases with which man is afflicted are connected in some more or less vague and mysterious manner with the food he eats. It is the penalty we pay for being guided by intellect rather than instinct. In the course of ages, by dint of the stability of their surroundings, animals develop an instinct in regard to their food which tells them unerringly what to eat and what to avoid. Man, however, is always surrounding himself with new conditions. Looking at the matter from a purely evolutionary standpoint the wonder is that he survives at all. To heat and cold, to tropics and to arctic regions he tries to accustom himself, while as regards diet he takes his chance at all that offers. Meat and vegetables, fruits and nuts, fish and fowl; fresh, preserved, dried in the sun, baked in ovens, boiled down and condensed, sealed up in tins and jars of every description, and in latter years pickled in every deleterious antiseptic that the ingenuity of the chemist can invent. We need hardly wonder then that man is somewhat less hardy than animals which are more perfectly fitted to their more stable environment, and that the complete alteration of all the conditions of man's life which have been suddenly introduced by the invention of the steam engine—by which not only is man carried rapidly to all parts of the world, but the products of all parts of the world are brought to man, and placed without more ado upon his breakfast table—should have had the effect of strewing man's trail with a considerable number of failures, losses from consumption, from insanity, from fevers of all kinds, and from cancer. Whatever may be the immediate cause of cancer we can hardly doubt that it has of late years shown a tendency to increase, or that this increase has especially affected the "progressive" nations, those in which all the old habits and associations, especially in regard to locality and food, have been subjected to a violent process of topsy-turveydom. The old natural conditions in the midst of which different men and different races grew up each in his or its own native air have been shaken up, and injurious influences which in former times might have affected villages or small communities, or might by their deleterious effects have mapped out certain districts as unfit for human habitation, have been so widely spread by trucks and steamships as to introduce new and unknown conditions into the lives of thousands in distant parts of the world, conditions against which man, whose intellect has to a large extent destroyed his instinct, has not the natural protection of that "brute instinct" which is the attribute of the animal creation in a state of nature.—Ex.

Duty well done is the greatest dividend payer in the world.